THE KALEIDOSCOPE;

OR,

LITERARY AND SCIENTIFIC MIRROR.

"UTILE DULCI."

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Tales, Romances, &c.

THE FATAL ELOPEMENT.

(From the German of K. Bernard, by H. R.)

This story is taken from a book of *real* Travels in England, published by a Lady in 1802, but I cannot say whether it is also a description of real incidents. At all events, I have suppressed the names.—*Translator.*

Whilst we were getting supper, on our first day's journey from London, I observed a man, in deep mourning, sitting near the chimney, with a beautiful boy on his knee, of whom he seemed, however, to take no further notice: he looked thoughtfully (perhaps thoughtlessly) straight before him, as if absorbed in grief. One of our travelling companions had several times addressed him, and, finally, took a hearty farewell, to which the other only submitted, as it were, in a listless manner. I was so much affected by the circumstance that I could not sleep when we got into the coach again. I reflected on the manifold sources of misery through which we have to find our way in this world; and I thought that no poet had perhaps ever described a state of wretchedness which had not actually been felt, at one time, by some real individual. When daylight appeared I found that my opposite neighbour was likewise awake, probably owing to similar ideas, which the state wherein he had left his friend was but too likely to call forth. He seemed to be pleased with the sympathetic interest which I felt and did not attempt to conceal; and since communication is a great relief to sorrow, I succeeded the more easily in my wish for information, as the rest of the company showed no signs of attention, but were evidently fast asleep.

The individual whose melancholy had attracted my attention was captain in a regiment of dragoons, in which the narrator himself was lieutenant. These two officers had long been intimate friends from mutual esteem, and they generally contrived to lodge together; this they had also done on their arrival at P———, where they found their hostess so much of a gentlewoman that they accepted her invitation to tea, as they happened to call in the evening about some domestic arrangement, and saw her make preparations for that meal, in company with a young lady of the most exquisite beauty. The conversation which ensued soon showed that a highly cultivated mind was fortunately joined to the attractions of the stranger's face and figure. Both the young men were deeply struck with their new acquaintance; but the lieutenant perceived, or fancied to perceive that the captain had a better chance than himself of meeting with a corresponding sentiment in the fair one, and he resigned his pretensions in favour of his friend. "I claim no merit for this accommodating spirit, (he said,) because my sense of humbled vanity had probably a greater share in it than my friendship. The young lady politely, but firmly declined our seeing her home; and however anxious the captain was for soon seeing her and conversing with her again, he rejected with indignation my proposal of taking lodgings at her house, after I had learned from our landlady that the parents of her fair friend (although in easy circumstances) did not think themselves above profiting by that addition to their income. 'No, no! (he exclaimed,) God forbid that I should meanly seek to derive advantage from a circumstance which she may think humiliating! nothing shall interfere with my feelings of respect.' He, nevertheless, greatly rejoiced the next day on hearing that an aunt of his (on whom he had not yet called) was living in the very house which he had intended to venerate so much himself. He lost not a moment in presenting his respects to a relative whom he would not have often troubled with his visits if she had taken up her residence any where else, but to whom he now showed himself so assiduous that he scarcely ever quitted the premises. It was, nevertheless, a long time before he could bring about an intimacy with the landlord's family; and when he succeeded at last in obtaining permission to accompany the young ladies on the flute whilst they were playing at the piano, he still could not speak to his beloved in private, since they never met without the presence of either her mother or her sister. Even such meetings, however, had their charms, and they received, perhaps, an additional zest through the very constraint under which they were effected, until a fortunate accident finally presented the means of coming to a declaration. Yet no sooner had the infatuated young man obtained the so ardently desired avowal that his love was approved and fully returned, than he all at once recollected his solemn promise of never marrying without the consent of his wealthy uncle, upon whom he almost entirely depended. His family wished him, of course, to contract only such an alliance as his own circumstances warranted; and though he was never to be forced into an engagement which he might dislike, it was also expected that he would never think of one which might be displeasing to his relatives; and he had given his word of honour to that effect. This he now remembered, to his utmost consternation, but it was too late; he attempted, indeed, to fly, and actually made an attempt to absent himself for several days from the house, but he could not endure it for any length of time, and still less was he able to withstand the anxious inquiries of the young lady when she desired an explanation. He then candidly told her that it was impossible for him to marry her during the life time of his uncle; and she undoubtedly felt quite as much hurt as she had just cause to be, but she made him no reproaches; and as they were both of opinion that they could not live without each other, the result of the conference was an elopement, which should be effected towards the time that the regiment would remove too. This took place accordingly; the parents were written to that they were secretly married, but that this could not be acknowledged until the uncle was dead; yet, in fact, there was no marriage at all; the Captain only once more promised, by all that was sacred, that a lawful wedding should be celebrated as soon as circumstances would permit.

"In the meantime they took a neat little villa in the vicinity of London, and the Captain spent there all the hours which he could spare from his indispensable attendance to professional duty, or social intercourse. He several times offered to introduce some of his familiar acquaintances at home, but this was constantly opposed by Emma, who did not wish to be known at all so long as there was any thing equivocal in their situation. She became the mother of a fine boy, and three years passed on in uninterrupted happiness. The death of the influential relative then occurred; and as the Captain had not been guilty of violating his promise, he became the lawful and undisputed heir of considerable property. He nevertheless felt a little conscience-stricken, and was so deeply affected by the demise of an uncle to whom he owed so much, that it was several months before he could recover his wonted cheerfulness. At last he was roused by Emma declaring herself again in a state of pregnancy. He immediately resolved to go to town, and to make every preparation for a publicly declared marriage and the legitimation of his children. He meant to take a house, and make all necessary arrangements without mentioning as yet, the true nature of his absence, so that the surprise might be the greater and the more agreeable. He therefore contented himself with stating, on his departure, that his absence would probably last a little longer than usual, on account of some matters concerning the inheritance; but that Emma must not make herself uneasy about it: she received the intelligence with her usual mildness, but was visibly dejected. The Captain returned as soon as possible, and with every turn of the road that brought him nearer to his residence he felt more sensibly how much joy he had to impart. In this mood he had arrived within the distance of two miles from home, when he perceived a great concourse of people around a gentleman's seat. He inquired into the cause, and learned from a bystander, that a corpse had just been drawn out of the river, and carried to the mansion, to try whether there was any chance of reanimating the body. The countryman added that he had never seen so handsome a young woman in his life as the drowned one must have been. But the Captain thought the man only said so because he had never seen his own dear Emma, whose charms were now more precious to him than ever, as he knew how much admiration they would excite if once his beloved wife should be properly introduced *as such* into her due sphere. Animated by this idea he gave spurs to his horse, and soon arrived.

"The servant opened the door, and told him that her lady had gone out early in the morning, but that little master was up stairs. 'Good God!' he exclaimed, 'what can be the reason of her not taking the child with her'! Struck with a sudden and inexplicable anxiety, he rushed into Emma's room, and he there found the full confirmation of his worst fears; a sealed letter lay upon the table, with his address. I have got a copy of this dreadful letter with me, (said the Lieutenant,) and you may keep it, if you like. I myself am but too well acquainted with its contents, and can repeat it from the beginning to the end.

"DEAR HENRY,—I could have borne my own disgrace, but I cannot survive yours. You have disturbed the harmony between my reason and my heart, and life has now ceased to have any charms for me. I still must love, where I can no longer esteem. I must recal the premature veneration with which I was wont to look upon your punctuality in keeping the word of honour which you had given to your uncle; since you deem that which was given to me less sacred. Your uncle has been dead these six months, and you still delay: in three months I feel I shall be again a mother, and you still wait. Did you expect me to see from you not to be faithless?

How terrible it is to find that man without honour, to whom one has sacrificed every thing that is dear in the world! I cannot survive it. Should I wait until the child still unborn would also upbraid me with being deprived of its civil rights? and should I then justify myself by accusing you? I had been, many weeks ago, resolved upon self-destruction; but in your presence the love of life always prevailed. Yesterday, William came home crying, and complaining that the clergyman's children would no longer play with him, because he was a bastard: the poor innocent asked me what that meant. Pray do you answer him, Henry; my lips will soon be sealed for ever. Bear your grief at my death with firmness; and be assured that my anticipation of your pain is not less distressing than your regret will be hereafter. Conceal, if possible, the manner of my death from my parents, that they may not have to bewail the loss of my soul, as well as that of the body. Inculcate into our child that strict sense of honour which I so much respected in yourself, and the violation of which I now expiate with my life. Farewell, Henry, in whom my highest and greatest happiness was once concentrated. I once more embrace the boy to whom I inconsiderately gave an existence which embittered my own for ever. After this kiss of an angel, I hasten to my grave. I shall kneel down on the bank of the river, and implore the forgiveness of Heaven: with a cry for mercy I shall precipitate myself into the flood. Do you pray for me, too; and farewell for ever."

I took the letter from the hands of my narrator, and read it over once more. I turned it in all directions, and beheld it as one would look at a sharp instrument, with which a wound has been inflicted. I then begged for a short termination of what still remained to be told; for I had not the courage to listen to much more, and I still feared where all was already lost. The Lieutenant then continued:—

"There can scarcely be a situation more singularly unfortunate than that of my friend, after the reading of this fatal paper. He had lost all his joys in this world; and he could not but accuse himself of being, at least partly, the cause of his deprivation. He felt the awful severity of his punishment, and yet he did not suffer innocently. He hastened to the spot where the body was deposited, and threw himself upon it like a madman. All recollection totally forsook him for a long time; and when he finally recovered his senses, he immediately asked for his son, at whose sight he shed the first tears. He gave a great proof of his firmness, by never making any attempt upon his own life, although it is now a complete burden to him: but he, once for all, declared that he would comply with the last wish of his departed wife, by living for the education of their child; and he seems fully resolved on adhering to this determination. He has resigned his commission, and he now travels from one place to another, as if to fly from his grief. He has been, just now, a few weeks with the parents of his Emma; but the physicians are of opinion that he will not suffer much longer, as his lungs were mortally affected from the very moment he became conscious of his error and its consequences."

"It would, indeed, be but desirable that he were soon relieved from his misery, (I added,) for there is no cure for wounds like his, on this side of the grave; and every occurrence that brings him into contact with people who cannot feel with him, will produce the effect which a piece of cold marble has on the warm hand by which it is inadvertently touched."

Miscellanies.

CONTROVERSY BETWEEN MR. OWEN AND THE REV. ALEXANDER CAMPBELL, IN AMERICA.

(Concluded from our last.)

According to him (Mr. Owen) the social system is to be a complete renovator and purifier. Under its influence man is to be regenerated into a paradisical millenium. A *nova progenies*, a new race of most beautiful lads and lasses are to be turned together into the fresh clover field of existence. Undisturbed with meditations upon the past or future, unshackled with matrimony, almost freed from disease and the seeds of decay, performing the little labour necessary to subsistence, chiefly by machinery, with the greatest abundance of the best of every thing for human nature, (a favourite phrase) these pretty ones will have little to do but to eat and drink, and rise up to play; billing like turtle doves, so long as mutual liking lasts; and dissolving the partnership with the first harbingers of a murky atmosphere.—They will treasure chemistry, philosophy, and useful knowledge, and pry into some of nature's privacies in a new sort of style. Children of five years will know more than the best educated scholar of twenty does in the present order of things. The world is to be dotted off into one immense family of communities, of a minimum of 300, and a maximum of 2000, all wantoning in the aforesaid rich clover field. Travelling is to be freed from its bitter concomitant, expense; for the traveller will be every where at home, and welcome to the commonwealth of the community.—Society will be inexpressibly delectable; for like will cling to like, precisely like two magnets. Such is Mr. Owen's romance of the social system—as fair as a peony, as fragrant as white honey suckle; as loving, as the Vermonter said, as *forty*—and, alas! as short lived as the prophet's gourd.

"The particles which compose my body," said the philosopher, "are eternal. They had no beginning and can have no end. I shall be decomposed, and lose my consciousness in death, to be recomposed and to reappear in new forms of life and enjoyment." At least he could not be charged with disguise or reservation; but came out with gratuitous plainness, in the most revolting and desolating tenets of the creed of the everlasting sleep of death. As he uttered this, a general revulsion of horror passed across the countenance of the crowded audience. We felt at that moment the long covered coals of our own eloquence burning in our bosom; and fancied that we could have made an overwhelming appeal to the horror-stricken multitude. Not so Mr. Campbell. He had other combinations for the close of the campaign, and had determined to put his antagonist to the logical sword, in his own time and way, *secundum artem*. Mr. Owen, aware of the impression he had created, diverted the current of feeling by a pun. "My friends," said he, "you have heard these wonderful stories. If you can away with them all—you are able, indeed, to swallow a camel"—(Campbell.)

They very often had good and palpable hits at each other, raising a good humored laugh at each other's expense. Mr. Campbell generally commenced his tilt of thirty minutes, by presenting Mr. Owen's positions in a ridiculous light, often availing himself of the argument of *reductio ad absurdum*. Many of his *jeux d'esprits* were singularly quick and felicitous. Amidst the general laugh, Mr. Owen's equanimity never for a moment deserted him. Some of his own retorts flashed upon the yawny tediousness of the prolonged contest, like lightning at midnight. We give two, which remain distinctly on our memory.

A certain Paul Brown wrote a book, entitled 'A Twelve Month's Residence in New Harmony." He was a disappointed grumbletonian, and did up Mr. Owen and his system, as with a cleaver. "We have just heard," said Mr. Campbell, "Mr. Owen's beautiful theory of the social system; and Paul Brown's 'Twelve Months Residence at New Harmony'—and he made a rhetorical pause, to give force to the intended sarcasm, in saying, *will show the thing in practice*. Mr. Owen, who had hitherto received the thirty minutes fire of his antagonist with smiling and unwincing silence, saw what was coming after 'Paul Brown's Twelve Months Residence,' and interjected in the rhetorical pause, "*is all false.*" The effect was electric, though whole members of sentences are required to relate it. Another retort was still happier. Mr. Campbell had been discussing the evidence of Christianity from the fulfilment of prophecies. He gave the customary views of the duration of a prophetic year. Said he, Mr. Owen denies the truth of the prophecies, and is at the same time a prophet himself—ay, and a false prophet too, as I shall prove. Few of you can have forgotten, that three years since he prophesied, in this very city, that within three years the houses would be tenantless, and the inhabitants emptied into the "city of mental independence." It was a home thrust, and seemed almost too severe for the comity of a debate, in which the parties constantly hailed each other "my worthy friend." Mr. Owen arose with his invincible equanimity of good humour. "At that time," said he, "being a prophet, and availing myself of a prophet's phraseology, I spake of prophetic years. Taking the exposition of my worthy friend, the period of my prediction includes something like 750 years. The prophecy will be fulfilled long before that."

Mr. Campbell possesses a fine voice, a little inclining to the nasal, and first-rate attributes and endowments for a lawyer in the interior; perfect self-possession, quickness of apprehension, and readiness of retort, all disciplined to effect by long controversial training. The words *logic, ratiocination, syllogism, premises, subject, predicate, conclusion, dilemma, demonstration, axiom, &c.*, were uttered, perhaps too frequently, and the whole had too much the air of being said, *ad captandum*. We forbear to notice the unfortunate demonstration touching the two parallel lines. In a popular argument, before such an audience, many provincialisms and ungrammatical phrases ought, of course, to be excused. But we could with difficulty reconcile his occasional fine flights, with the bad taste of introducing God and the Saviour in such perfectly equal, trivial, and common parlance colloquy with mortals, as he often ascribed to them. We know that this is the almost universal popular strain in the western country. A man of such talents and powers ought to give the first example of correcting it. The incongruity of such associations in every trained mind is monstrous. We dissented wholly from his favourite theory, that the idea of a God, a spirit, an altar, a priest, &c., could only have been taught by revelation or tradition. We yielded no readier faith to his declaration that language must have had the same origin. Some parts of that system of Christianity which he presented, were as new as they seemed circumstantial, singular, and whimsical to us; and the whole of the logomachy had resemblance to any thing rather than a public forensic discussion at Cambridge or Yale.

But apart from these defects, as they seemed to us, he evinced a very great amount of various reading of every thing that could be supposed revelant to his discussion. Every ancient writer, sacred or profane, that had left any remains which had the least bearing upon his subject, came from his niche to instruct us. Warburton, Newton, Locke, Milton, Butler, Soame Jennings, and the great names of that class were put in requisition on the one hand, and the whole herd of philosophers, sceptics, and atheists on the other, were evoked from their sleep of the tomb, to be compared, judged, and sentenced. His proofs of Christianity were of the common character, and arranged in the common way. We cannot say that the arguments were stronger or better arranged than Paley's, but they were able; and we were at once pleased and surprised to find that his views of Christianity were decidedly of the liberal cast. In his contrast between the tendencies of the two systems, and the hopes of a Christian departing in the joyful triumph of faith to his eternal home, and the desolate sullenness of the epicurean laying himself down under the omnipotent pressure of hostile nature to the eternal sleep of the grave, he was impressive and happy. Very often, during the debate, he manifested those resources which belong only to an endowed and disciplined mind.

On the seventh day of the debate the shot in the locker of the Welsh philosopher having temporarily given out, without hanging out any signal of surrender, he retreated behind his "twelve fundamental laws," and intimated that his antagonist might thunder upon him unanswered for some hours, if he chose. Mr. Campbell availed him-

self of the opportunity to carry forward his argumentative sequence of proofs, in a connected and uninterrupted essay of some hours. Having recruited somewhat during this interval, Mr. Owen availed himself once more of his thirty minutes, not forgetting the "famous twelve fundamental laws," and the debate closed.

During the eight days that the discussion lasted the church was uniformly crowded, seldom admitting all the spectators. We all felt that our city richly deserved the compliment, which both the disputants gave it. There was the most perfect order, and entire decorousness of observance, during the whole of the debate. Although the far greater proportion were professed Christians, and no small part of the stricter class, they received with invincible forbearance the most frank and sarcastic remarks of Mr. Owen, in ridicule of the most sacred articles of Christian belief. We thought these remarks were often gratuitously offensive. But we perceived it to be part of his system to keep back nothing; and to leave no ground for charges of reservation, or withholding the most revolting features of a full-length portrait of his scheme. An intelligent foreigner remarked to us, as a compliment apparently involuntary, that he had seen no place where he thought such a discussion could have been conducted in so much order and quietness. All the weapons, badges, and guards that sustained it, were the invisible ones of opinion. Nor did Mr. Owen fail to remark upon it, as the harbinger of the general and speedy prevalence of his opinions, that had he declared the same sentiments 50 years ago in any part of Christendom, he would have been torn in pieces. Truth is, our industrious people gave up eight days to their curiosity, and desire to understand the art of chopping logic, and reviewing the several systems of scepticism. They returned with tenfold zest to their handsaws and trowels, aware that a bushel of words would not buy a single article in the market, and to their pews, as usual, on the Sabbath, fully impressed, that to live in clover, with ample range of the social system for eighty years, was a poor substitute for the hopes of a happy immortality, in the eternal regions of the living. Meanwhile we are to have the whole debate from the press, and therefore we have found it necessary only to touch upon the more prominent points of discussion.

Mr. Campbell at times discovered some impatience that Mr. Owen could in no way be brought to grapple with him in a metaphysical wrestling match of words. The philosopher, keeping steadily in view his great purpose, to bring his social system fully within the apprehension of the people, never left the fortification of his "twelve rules" for a moment. When the debate terminated on the eigth day, it had become too dark in the evening to read, after Mr. Owen had made his last remarks. Mr. Campbell desired the whole congregation to be seated. Every one in a moment sat down in profound stillness. "You," said he, "who are willing to testify that you bore the gratuitous vilification of your religion, not from indifference or scepticism, but from the Christian precepts to be patient and forbearing under indignity; you who prize the Christian religion, either from a belief in it, or a reverence for its influences, be pleased to rise." Instantly, as by one electric movement, almost every person in the assembly sprang erect. "Gentlemen," he continued, "now please to be seated." All again were seated in almost breathless expectation. "You," said he, "who are friendly to Mr. Owen's system, be good enough to rise." It was almost with a shiver that we saw three or four rise from the mass to this unenviable notoriety.—The people resumed their character as sovereigns, for a moment. A loud and instant clapping and stamping raised a suffocating dust to the roof of the church.—The invincible good temper of Mr. Owen was not overcome even by this. He smiled, bowed, called it a pretty manœuvre, and seemed a little perplexed at this turn taken upon him, by one who perfectly knew the Kentucky management of the people. We humbly trust that the result will be, that the empire of bigotry in this quarter will be shaken to its centre; that the two extremes of Calvinism and Atheism will be alike rejected by the sober good sense of the people, and that the intellectual pendulum will settle in its vibrations to the permanent point of reasonable and liberal Christianity.

For the rest, every one remembers the employment which Milton assigns, as a recreation on their sulphureous hills, to the spirits in prison. It was these same inscrutable mysteries of fate, fixed fate, and chance, and the origin of evil, that involved them in mazes of wordy dispute, that rendered confusion worse confounded. Every thinking person must have felt the true character and import of such a discussion before such an assembly. Whoever wishes to know the utmost that the human mind can achieve upon the subject brought into discussion before this audience, would choose to sit down in his closet with Locke and Butler, and Samuel Clarke and Paley before him. But Mr. Campbell left on the far greater portion of the audience an impression of him, of his talents and powers, and his victory over his antagonist, almost as favourable as he could have desired.

Literature, Criticism, &c.

THE ENGLISH LANGUAGE.

LETTER I.

TO THE EDITOR.

SIR,—If you insert this letter in your *Kaleidoscope* you may consider it the precursor of a series which will contain some novel, and, I flatter myself, some useful observations on the English language. I intend to point out a variety of egregious blunders which are prevalent even in our enlightened times.

I am aware of the observation of Seneca, "*cujuscunque erationem vides politam et solicitam, scito animum in pusillis occupatum, in scriptis nil solidum;*" yet the subjoined sentence of Horne Tooke has more weight with me: "I consider grammar as absolutely necessary in the search after philosophical truth; and I think it not less necessary in the most important observations concerning religion and civil society."

To begin, then, with adjectives. Horne Tooke seems to have thought that all words were originally nouns; but Mr. Gilchrist thinks that all words are primarily adjectives. It is inexpedient that I should attempt to decide this dispute, as the decision would be of no practical utility. There can, however, be no impropriety in the assumption that all adjectives are merely modifications of nouns. Horne Tooke says, that instead of adjectiving our own nouns or substantives, we have borrowed, in immense numbers, adjectived signs from other languages, without borrowing the unadjectived signs of those same ideas; because our ancestors found that they had occasion for the former, but not for the latter. And not understanding the nature of language, or the nature of the very benefit they were receiving, they did not, as they might and should have done, improve their own language by the same contrivance within itself, but borrowed from other languages abbreviations ready made to their hands. Thus, instead of turning such nouns as star, water, father, law, light, &c. into adjectives, they adopted adjectives formed from the corresponding nouns in the Latin language; as sideral, from sidus, a star; aqueous, from aqua, water; paternal, from pater, a father; lucid from lux, lucis, light.

I may observe that words expressive of the primary or sensible qualities of things, as well as most other epithets which appear to be absolutely necessary even in a state of society, but little advanced in the scale of civilization, are derived from the Saxon language; and these words are, I think, radical or aboriginal; such as the words bitter, sweet, sour, yellow, white, hot, cold, soft, hard, &c. But as society advanced in refinement, abstract and complex terms became more requisite; and our ancestors sought for and found them in foreign and less imperfect languages.

But I wish, especially, to call the student's attention to that class of derivatives which grammarians denominate compound words. The etymologist is aware that there are comparatively but few rotical words in any language; yet the mode of compounding them is far from being uniform; the Greek and Latin compounds are seldom formed of entire words, while English compounds often are, and sometimes ludicrously so. The English word scroll, which Dr. Wallis says is formed from scrip, writing, and roll, may be adduced as approximating to the mode of compounding words by the Greeks and Romans. I cannot advise the English writer to reject the service which our English vulgar compounds offer to him; but I would myself use them sparingly and with great caution. I frequently meet with the barbarous compound adjectives which appear in the following phrases:—an engine of *twenty horses* power; an *eight* days clock; and a *three feet* mine; in each of which there is a gross violation of grammatical concord; the adjectives disagreeing with the substantives *in number*. The English language abounds in compound words, and some ambiguity occasionally occurs through the negligence of compositers in omitting to insert the hyphen; for there is such an apparent repulsion in some compound words that a hyphen seems requisite to *link* them together. We have some words which have not the character of compound adjectives of this class, and which are made preferable, such as a tripartite contract, which is tantamount to a three-part contract. The Romans frequently formed their adjectives in the same manner, as bidens, (having two teeth,) bipes, (two-footed) triangularis, (three-angled,) &c. sufficiently prove.

It would be a typographical improvement, I think, to form adjectives of this class as one unbroken term, as a threefoot mine, an engine of twentyhorse power, an eightday clock, as we do in the phrase, a sixpenny loaf.

The following are analogous cases of compound adjectives in which a mistake as to number hardly ever occurs; a two-pound note, a forty-shilling freeholder, a ten-pound freeholder, a seven-shilling piece.

But for the present I beg leave to subscribe myself your humble servant, W. A.

Wigan, July 24, 1829.

METEOROLOGICAL DIARY.

[*From the Liverpool Courier.*]

	Barometer at noon.		Extreme during Night.		Thermometer 8 morning		Extreme heat During day.		State of the Wind at noon.	Remarks at noon.
July										
22	29	86	63	0	67	0	70	0	W.	Cloudy.
23	29	86	60	0	65	0	71	0	N.W.	Fair.
24	29	74	63	0	67	0	78	0	S.S.E.	Fair.
25	29	89	56	9	66	0	67	0	N.E.	Cloudy.
26	29	94	54	0	58	0	65	0	N.E.	Fair.
27	29	87	55	0	61	0	67	0	N.W.	Fair.
28	29	75	56	0	64	0	69	0	S.	Cloudy.

22d, One, p.m. showery.
24th, Four, p.m. severe storm, with thunder and lightning.

Poetry.

THE MEETING OF FRIENDS AFTER LONG SEPARATION.

Say, hast thou ever met the friend,
The sever'd long, of years,
And did, with smiles of greeting, blend
Fond recollection's tears?
And seem'd, in that o'erwhelming hour,
As some unknown, mysterious power,
The spirit held in thrall?

Hast thou upon the well-known face,
Once redolent of bloom,
Beheld, where Time has 'gan to trace
Dim warnings of the tomb?
And has thy very life-stream chill'd
Those eyes to mark with sadness fill'd,
Brightly with joy that shone?

Hast thou in one brief moment lived
An age of keenest woe?
Again the sigh of anguish heaved,
Again sustained the blow,
The fatal stroke that bade thee be
The very sport of misery,
And only grief allied?

Dear, dear it is again to fold,
The cherish'd to the heart.
And love will struggle to withhold,
And screen the secret dart
That, rankling deep within the breast,
Riots unseen; and, poisoning rest,
Consumes by slow decay!

But oh, so full of change is life,
And fraught with sickening woe,
That better were the scene of strife
Shut out, ere given to know
The pangs to agony that wait
On meetings where long withering fate
Has ruin spread around.

O! for the meeting blest, above,
No changes may control;
Where sorrow cannot strive with love,
Nor death torment the soul;
And memory, no more dismayed,
Start not to see the ghastly shade,
The ghost of joy sweep by!

Liverpool. G.

We insert the following piece at the desire of a correspondent, who seems to set more store by it than we do. It is, in our opinion, but an indifferent composition,—a very poor imitation of the bagatelles of Mr. Thos. Hood.

MY WIFE IS VERY MUSICAL.

(From Bayley's Lyrical Ballads.)

My wife is very musical,
She tunes it over much,
And teazes me with what they call
Her fingering and touch!
She's *instrumental* to my pain,
Her very Broadwood quakes!
Her vocal efforts split my brain,
I shiver when she *shakes!*
She tells me, with the greatest ease,
Her voice goes up to C!
And *proves* it, till her melodies
Are *maladies* to me;
She's "*Isabelling*" if I stir,
From where my books lie hid;
Or, "*Oh, no! we never mention her,*"—
I wish she never did.

Her newest *turns* turn out to be
The same as heard last year;
Alas! there's no variety
In *variations* here;
I see her puff, I see her pant,
Through ditties wild and strange;
I wish she'd *change her notes*, they want
Some *silver* and some *change!*

THE FAIRIES' COMPLAINT, JULY 1829.

(Court Journal.)

What shall we do, the elfin things,
Whose home is in the lily-bell?
Where shall we rest our dripping wings!
Where weave, in peace, our midnight spell?
The velvet grass grows rank and tall;
The mossy earth and lime-tree bowers,
Which formed our banquet's airy hall,
Are floating with untimely showers!

The rose's cup is drenched with tears—
The pink inclines its sullen head—
And every bud sweet Summer wears,
Is sick or sorry—changed or dead!
Where is the bee gone?—to its hive!
The butterfly?—its wintry tomb!
The glow-worm's glance is scarce alive;
The grasshopper is dumb with gloom!

But *we* have neither hive nor grave!
Immortal souls of perished flowers,
No earthly hand is stretched to save—
No earthly sepulchre is ours!
We flit along disconsolate,
Exiled from human sympathies:
Oblivion mantles o'er our fate,
And nature mocks our tiny cries.

Our dream of love heaven's sunshine forms;
Its withering blast, dark Hatred's frown;
And dread Revenge, in eddying storms—
Sleet, rain, or hail—seems rattling down.
Then smile, oh sun!—on Summer's sigh
Again luxurious let us float;
And where thy glances warmest lie,
We'll hymn thee in the cricket's note.

THE HORNED OWL.

A Parody on "I'd be a Butterfly."

I'd be a horned-owl, born in a tower,
Where yew-trees and cypress boughs darken the gloom;
Sipping sweet draughts from the young poppy flower,
And lull'd into dreams by narcotic perfume.
I'd never languish for sun or for daylight;
I'd never sigh for the blaze of the noon;
I'd be a horned-owl, moping at midnight,
Hooting a dirge to the pale silent moon.

There would I watch for some half-famished rabbit,
So timidly cropping the young buds of spring,
Or rat with gray whiskers, delighted I'd nab it,
And feast on my prey while the nightingales sing.
Just give me a feast and I care not for power,
Hunger, alas! nought but wretchedness brings:
I'd be a horned-owl, born in a tower,
And faun'd, when I'm sleeping, by Vampyre's wings.

What, though you tell me, when daylight is streaming,
That I must away to my yew-girdled nest,
Sure it is better all day to be dreaming,
And wake with the moon when the sun's in the west.
Some may desire, like the golden sunflower,
To turn to her god, and his splendour prolong;
I'd be a horned-owl, born in a tower,
And waken'd at eve by the nightingale's song.

TO COBBETT,

On reading an Advertisement in his last Publication announcing that he had a single copy of his Register to dispose of, at the reasonable price of Fifty Pounds!

What a bargain, by Jove!—did you say Fifty Pounds?
You're too modest by far, to my thinking—why, zounds!
If falsehood and humbug are not at a discount,
Your reckoning is wrong, you have made a sad miscount;
For if lies only sold at one farthing a score,
Your *Register*, Sir, should fetch fifty times more.

Liverpool. G.

Fashions for August.

WALKING DRESS.—A dress of *Batiste de Laine*, the colour of Nankin; the border of the skirt trimmed with two flounces, each edged by a fringe. The sleeves à *l'Imbecille*, the fulness confined at the wrist by a band; large fichu-pelerine of tulle, trimmed with a double full ornament of lace, and finished just below the throat by a double ruff, fastened in the front by a bow of pink ribbon. A hat of white chip, ornamented by a pink exotic flower, with branches of its green foliage. The brim of the hat is trimmed underneath with a bandeau and bows of pink ribbon; the strings are placed under the brim, and float loose. Half-boots same colour as the dress.

EVENING DRESS.—A dress of white *gros de Naples*, with two flounces at the border, finished at each edge with a flat rouleau of white satin, over which is a delicate painting in wreaths of various coloured flowers, the head of the upper flounce ornamented in the same manner. Body *en gerbe*, with a plain belt of white satin. The front of the bust made square across, and elegantly finished by painting and quilled blond. Sleeves à *l'Imbecille*, confined at the wrists by white and gold enamelled bracelets, fastened by a ruby. The hair arranged in full curl, on each side of the face, and bows on the summit, ornamented with green foliage. Girandole ear-pendants and Greek necklace of gold.

This day is published, price 1s. 6d.
A GUIDE to BANGOR, BEAUMARIS, and SNOWDONIA, with a MAP. By JOHN SMITH.

TO THE LADIES.
IMPORTANT CHEMICAL DISCOVERY.
CAMERON'S INDELIBLE PERMANENT MARKING INK, for LINENS, &c.—The singular and important property of this valuable discovery is, that the effect required is instantly produced at one operation by simply writing on any part of the Cloth or Linen, without the trouble of a previous preparation;—for, on wetting the Writing with *Cameron's Chemical Compound*, it is instantaneously converted into a permanent *black*, which no washing can discharge, and which may be immediately thrown into the washing tub, or not, as convenient, without being exposed to the sun. The whole operation is so extremely simple that a Lady, by Cameron's Marking Ink and Chemical Compound, can as easily, and in as short a time, mark *one hundred pieces* of Linen, as she could do *ten* by the old method. It does away with the tedious processes of wetting, drying, and exposing to the sun, and thereby not only saves a great deal of trouble, but likewise entirely removes every risk of injuring the clothes.
Invented and prepared by C. CAMERON, Chemist, Liverpool.
As spurious imitations may soon be imposed on the public they will be pleased to observe that none are genuine unless they have the autograph signature, "*Charles Cameron*," written on the outside wrapper, or paper of directions.—Price 1s. 6d., or 2s. with case.—Family bottles, containing six small ones, 4s. 6d. To be had of Messrs. E. Smith and Co. Mercury-office, Liverpool, and of their Agents, by whom orders from the country, or for exportation, will be promptly executed. *(One concern.)*

IMPORTANT TO PERSONS GOING TO SEA,
PASSENGERS IN STEAM-BOATS, &c. AND TO PERSONS LEARNING TO SWIM.

IMPROVED MARINE LIFE PRESERVERS,

Warranted to support any person in the water with the clothes on. Recommended to Emigrants, Persons going to Sea, and to Aquatic Parties. Price from 18s. to £1 5s.—Orders received by the Agents of the *Mercury* and the *Kaleidoscope*.
Sole Agent for London Mr. SAMUEL DEACON, No. 1, Skinner-street.

Scientific Notices.

(ORIGINAL.)

PHRENOLOGY.

DR. SPURZHEIM'S LECTURES.

LECTURE XI.

Amongst the advantages to be derived from phrenology were two of a most important kind, the knowledge of the nature of insanity, and the means to be adopted in its cure with the greatest probability of success. It must be allowed that the medical profession could have no clear ideas of any disease before they understood the functions of the part where the disease prevailed. In the history of insanity they would find that patients had always been treated according to the ideas of individuals, without any established system or mode of cure. The same uncertainty and ignorance prevailed as to the nature of the disease. There was a time when the insane were considered to be possessed, and various means were resorted to to drive out the evil spirits. Those times were gone. Others held insanity to be merely some defect of reason, and tried to cure their patients by reasoning with them, but it was soon found that madmen were not to be cured by reasoning. For a long time it was thought that shutting them up and keeping them out of mischief was all that could be done for the insane; there was nothing for it but houses of confinement, and all knew how cruelly, in several instances, these suffering beings had been treated there. A milder mode was now generally adopted; but it was greatly to be feared that many and great abuses still prevailed in the treatment of these unhappy beings.

The first point to be ascertained was, what it was that was called insanity. This was a very difficult subject, but a very interesting and important one, not only to the medical profession, but to society at large. Patients of this kind formed a class of themselves. Their peculiar state excluded them from all social rights, and took away all their responsibility, so that they were not held to be answerable for the actions they performed. They could not be punished; they could not dispose of any thing belonging to them, by will: the most important consequences, therefore, attached to this peculiar state. With respect to the medical art also, it was important to know whether insanity was a bodily disease or not; hence he would call attention to several points, so far as the public at large were interested. The details of insanity belonged to the medical profession; he should, therefore, speak of it merely in a general way; for he considered it as a disease for which it fell to the lot of medical men to devise remedies.

From observations on the general practice and opinions of society, it would be found that this state of mind was considered as disgraceful to the family in which individuals were found to suffer under it; the greatest anxiety to conceal it, and to prevent any one from knowing that there was in the family an individual so afflicted, was generally evinced. This was a most shocking idea, and it was most erroneous to consider such an affliction a disgrace to the whole family. If the ancient idea, that the insane were possessed by evil spirits, were maintained, there might be some excuse, whilst these unfortunate beings were looked upon in so peculiar a light; if they gave up this idea, and considered insanity as a disease of the mind itself, perhaps the same disgrace would fall upon the mind: but if it could be shown that the mind itself was a spiritual being, and not subject to disease, and that the cause of mental derangement was in the body, insanity would rank amongst bodily diseases, and would be treated like them, and the insane, instead of being considered as disgraced, and shut up and treated like criminals, would be regarded as deserving of more attention, kindness, and care than any other species of patients. *(Applause.)* The consequences of this disease were generally worse than the disease itself. If they asked themselves what idea they formed of the nature of the mind, they could only arrive at the conclusion that it was a simple, immaterial being. He wished to know if they could conceive the idea of disease associated with the idea of a simple, immaterial being,—a being whose form they could not define, and whose qualities could not be specified? In the material world, could they conceive the idea of the elements of chemistry suffering under disease? Could they imagine silver and gold to be afflicted by it? If, indeed, they were satisfied with words without a meaning, he could go no further with them; if they spoke of disease, he must see that what they called disease was a derangement of the functions, and he knew from the nature of a simple unorganized being that no disease could occur in such a being. They could form no idea of disease, as affecting a simple, inorganic being. If diseases were admitted to apply to such a being, to be consistent, death must be admitted as equally applicable to it. Where it was allowed to speak of disease, it was proper also to speak of death. Plants might suffer disease, so also might animals and men; and all were subject to death, because the disturbance of the functions, which was the root of disease, might be carried to such an extent that they could not continue in operation, and death must ensue. The plant died, but it was not annihilated;—nothing was annihilated; but when this peculiar state of disorganization occurred, we called it death. It was impossible to apply this idea to the mind; the mind could not become so disarranged as to cease to exist. In no other instance where the mental functions were disturbed, did they speak of the disorder as a disease of the mind. If they saw a blind person, they did not say that a part of that person's mind was defective; neither did they conclude that his mind could not see, though he might be deficient in the organs of seeing. They did not speak of a deaf person as suffering under a defect of the mind. It was the same with all the rest of the senses: whenever the mental functions were disturbed, the bodily condition was the cause.

Insanity, in all its varieties and forms, consisted in the disturbance of the instrument, and not in the derangement of the mind itself. They perceived what would be the consequences if this were once acknowledged. Disgrace would no longer be attached to the condition of insanity, and a cure would not be deemed so difficult and impracticable as it was now considered to be. As soon as the healthy condition of the mind was ascertained, phrenology came in and devised means for the cure of insanity. If it were true that the brain was the instrument of the mind, and that a sound mind was the consequence of healthy functions, it could easily be conceived that the derangement of the mind might take place to such a degree as to cause what we called insanity. In reference to medical jurisprudence, insanity was considered a state of mind in which all moral liberty was lost; no particular name was given to its varieties,—yet these were very different: one individual might be cured by means of stimulating things, others by remedies of the contrary nature. Bodily dispositions were the cause of insanity. If they reflected for a moment, they would see that as soon as insanity was considered the result of bodily causes, and not mental ones, none would look on insanity as being more disgraceful than any other disease. He knew that medical men spoke a contrary doctrine, but even they must admit that insanity was an hereditary disease, and ran through families for many generations. There were many diseases, as every body knew, which were hereditary. If he found weak lungs or a weak stomach, he was sure that very many had these disorders on account of the weak stomachs or lungs of their parents. Every medical man was aware that there were such things as hereditary diseases, and they were accounted for by a reference to the bodily organization. Weak lungs, weak eyes, and weak ears, were hereditary complaints; and if they were once convinced that the brain was really the instrument of the mind, they could easily conceive how weak brains, and consequently weak minds, were also hereditary. All these hereditary dispositions were explained by a reference to the body. —Could it be supposed that there were particular minds also running in families? or was it not rather to be concluded that this similarity was also to be attributed to bodily causes, or to the brain, which was the instrument of the mind?

Amongst the insane there were more women than men. Insanity depended in some degree on sex and age. Medical men would tell them whether they had not more to do with women and children in this way, than with men.—Various causes contributed to weaken the female constitution, and as the feelings were strong, a disturbance of the mental dispositions ensued, and insanity was the result, the weakness of the body being the principal cause. Insanity was also greatly dependant on age; it was more frequent in young persons and in aged individuals; persons of middle age were much less liable to become insane. In young persons affections of the brain were very dangerous, death being often the consequence; when the brain became stronger, it was enabled to resist, and death did not always follow. He considered insanity as caused by the same means which occasioned disease in any other part of the body, as well as the brain: when certain parts were too much excited, disease was generally the result of such over-excitement. In youth individuals were more subject to passion and disappointments, and this was just the period when they were most apt to become insane. All causes which produced other diseases must produce insanity.—Some ascribed a great influence to the moon, as was evident from the word *lunatic;* and many went so far as to say that the insane had periodical fits of greater intensity about the full and change of the moon. How far the moon had influence on organized beings he would not pretend to say; he would not deny that she had any influence, neither could he believe that this was shared by every star; but he did not see why, if they admitted the great effects produced by the sun and moon on inanimate nature, they were to deny those bodies all influence on organized beings. The moon was not the cause of insanity, and a great portion of the influence of that body on the insane might be accounted for by the light afforded by it, which might excite the activity of the disease, particularly when the patient had been disturbed in his sleep, and wakeful for days, weeks, or months. The moon might produce this effect by her light, but far too much influence was ascribed to her. If patients of this kind were properly attended to, it would be found generally that some functions of the body, and particularly the brain, were disarranged and out of order. If they went to nature, they would find that all that was going on in the insane was only to be explained by bodily causes, and not by the immaterial mind. It was true that medical men spoke of moral and physical causes of insanity.—Physical causes were of various kinds: the stomach was out of order, or there was some other disturbance of the bodily functions, and insanity was the result:—a stone might fall on the head and injure the brain, and thus produce insanity. These were physical causes; but what was it that they called a moral cause? They could not tell; and he lamented that they should thus make use of expressions to which they could not attach a definite meaning. He admitted the influence of the feelings and passions, but how did they manifest themselves but by their instruments?—They could know nothing of the feelings,—their health or disease, their activity or quiescence,—but by becoming acquainted with their respective instruments. Insanity might be said to be the result of moral causes when any of the instruments of the mind were disturbed or too much excited. Thus one being too haughty, or having *self-esteem* too active, wished to become a minister or a general, and his mind became disturbed in consequence; another entertained a strong affection, the feeling of *attachment* was too much excited, and he became insane. The same disease was the result of too much excitement of the religious feelings. There was no doubt that religious feelings not well regulated were productive of insanity. The minds of many were so deranged that they imagined they saw ghosts and spirits; and many believed themselves certain to be eter-

nally damned. Thus the phrenologist found that what were termed the moral causes of insanity were to be referred to bodily instruments. If certain children had certain feelings and dispositions strong, and these were nourished and excited, the children became delicate in constitution, the feelings were excited to such a degree that they could not be kept under control, and insanity was generally the result. Therefore even what were called moral causes were to be explained by physical influences. The mind itself, immaterial and impalpable, was never insane. They could not conceive any idea of the mind being disturbed but through its instruments. The fact that insanity was merely a disease was so important to all classes, as well as to the patients themselves, that all must be interested in it. If it were merely a philosophical speculation, he should soon drop it; but as it was a point on which the welfare of so many depended, he trusted he should need no apology for enlarging on it.

If an individual were observed to be bordering on insanity, what must be done? Would they conceal the fact, and try to let nobody know of it? If they followed the general practice they would endeavour to conceal the misfortune; not being aware, perhaps, that the longer the disease was left to itself the more difficult became the cure. What would they think of the friends of an individual who should say, on his being attacked with some disorder of the lungs, "Oh, it is nothing at all. There is no occasion to speak to a medical man. Wait till the inflammation has gathered strength, and death draws near, and then it will be quite time enough to seek assistance and advice?" In all bodily diseases they were aware that the sooner they had recourse to remedies, the easier and more expeditious was the cure. The sooner the medical man was called in the surer was the cure, and if this were delayed too long, no cure could be effected. The poor patients, from a groundless feeling of false shame on the part of their relatives, were permitted to grow worse and worse; and if on any one day they were subject to a paroxysm, and wished to destroy themselves and every one around them, they were sent off to some place, and shut up with patients more or less violent than themselves. Melancholic patients were generally kept in solitary confinement; it not being considered that, as was the fact, the cause which made one patient raving mad would render another melancholic. The public should be made aware that insanity was a bodily disease, and he was sure that if they were made aware of this fact, as soon as they observed the first appearance of the disorder in any of their friends or relatives, they would not shut up the patients, and conceal their condition till they became almost incurable, and then send them to a madhouse. It was a melancholy fact that, in consequence of the prevailing system, the madhouses, of which there were such a number, instead of being hospitals for the curable, were generally filled up with those who from neglect in the first instance had become incurable. The keepers of asylums generally received their patients in a state in which nothing could be done for them further than safe custody. There was one phenomenon attending insanity which he wished to impress strongly on the minds of society at large. All that belonged to the nature of the disease, or the mode of cure, further than that the disease was a bodily one, and ought to be attended to like all other bodily diseases, was only suited to the medical profession; but there was another fact to which he wished to call their attention. This was the periodicity of mental affections. In the insane it would be observed that from time to time the disease was more or less active, and this showed that the brain was subject to the same intermission and periodicity that influenced the vital functions and went through all nature. He would not speak of the revolutions of the planets and their regularity, but would confine himself to the vital functions of the human frame. Every one knew that these were not always acting with the same vigour, though in a healthy state. If they observed children, it would be found that they did not always grow in the same proportion. Plants, in the beginning of spring, shot up very quickly, but was their growth equally rapid in July and August? Plants were very weak during their growth, and at a tender age the bodies of animated beings were also weak and tender. At certain periods boys were found to be more studious and apt to learn than at others. All would remember certain periods of their lives when they were not so able to learn as they were before or afterwards. The same thing was to be observed with regard to all mental operations, which showed that where the growth was rapid the functions were weak, either in the whole brain or individual parts. Hence these functions were subject to periodicity. The nervous system was not always equally active; in certain diseases they could calculate when the fever would come on and when it would subside. The animal instinct was not always active in irrational creatures; it sometimes remained in a state of inactivity for nine or ten months together. How the mind of animals remained quiescent for so long a time could not be explained; they must submit to their Creator and acknowledge their ignorance. It would be sufficient for his purpose just to call their attention to what was known respecting the instinctive actions of various animals. The migration of swallows and other birds of passage at certain periods, and the preparations made for winter by other animals in the midst of warmth and plenty, showed the influence of periodicity on the animal instinct. With respect to the thirty-six fundamental powers of the mind, did they think that these were always equally active? If they had *adhesiveness* strong, they did not at all times feel the same warmth of friendship; if they had much *combativeness*, they were still more disposed to fight at one time than at another; if they had much *benevolence*, they were more inclined to do good on one day than on the next. The same remarks were applicable to the intellectual faculties; he was sure that none would say that they felt equal energy of mind at all times and seasons. The consideration of this periodicity was of the highest importance in education, but he could then only hint at its advantages, as he wished to treat of its influence with reference to the disturbances of the insane. The powers were not always equally active. The nervous system was at certain periods more active and irritable than at other times. They all knew, that sometimes on paying a visit, they found their friends in an irritable or gloomy humour; if they asked the reason, their friends could not themselves tell, but wished to be quiet and be left alone. If any thing was done or composed during the prevalence of this humour, it was sure to be undone or erased a few days afterwards when the authors came to themselves. The best way to act when they found their friends in this disposition, was to let them alone, and not to irritate them still further by ill-timed remarks or opposition. Individuals were sometimes irritated by the veriest trifles, whilst at other times they listened to things much more offensive and laughed at them. If he could duly impress society with the periodicity and effects of this state of mind, he was sure that he should do much good by preventing quarrels, showing the necessity of mutual forbearance, and thus adding to individual and general happiness. He had seen friends parting in anger after a quarrel arising from the most trivial causes. He therefore advised those who perceived their friends to be in this irritable humour without being able to give any reason for it, not to be offended by any thing that might be said or done, but rather do as they would be done by, and even leave their friends till they came to themselves. Nothing had been said or done that ought to offend, when this peculiar visitation was taken into consideration, and therefore they should not be angry. This period, of all others, should not be chosen as that in which to attempt the reconciliation of friends estranged from each other.

This periodicity also prevailed in insanity, and it was much to be lamented that it was not more attended to than it was. Certain patients might have an inclination to destroy themselves and those around them, for a few days, but it would, probably, then leave them; and yet as soon as it showed itself, the medical man, not knowing that the paroxysm was periodical, shut them up for life as incurable. Again, on the other hand, as great a mistake was made in supposing, from some favourable symptoms, that the patient was cured, and that nothing further need be apprehended. Careful observation would indicate the periods at which patients might be safely left alone, and when they required restraint. Insanity might be caused by a variety of diseases, and this was sufficient to prove it a bodily disease. This being apparent, it ought to be treated like other diseases, and not be concealed and suffered to gather strength until the patient became incurable. Great advantages might also be derived from the knowledge that the disease was periodical.

The lecturer then came to consider the connexion of phrenology with physiognomy, and the natural language. Many said that the study of phrenology led to no more important results than that of physiognomy, and that, in fact, it was the same thing. It would be well to have a clear idea of what it was that was called physiognomy; for it was not all physiognomists who knew perfectly what it meant. Many were physiognomists in practice, though they denied it in theory; they looked in the features of each other, and liked one countenance, and disliked another. In the science of physiognomy, external signs of the internal activity of the mind were sought after, and he went so far as to say that the study was a very ancient one. From a number of expressions to be found in ancient writers, it was clear that physiognomy, in some shape or other, had at all times been attended to. Who did not wish to know, and attempt to divine, what was going on in the breasts of others, from outward investigation? Therefore he held that the practice of physiognomy was very generally prevalent, whatever it might be in theory. Previously to teaching new ideas, it was necessary to know what others had done. Those who had examined into these matters differed widely from each other. Some looked for external signs of inward activity or dispositions of the mind in the solid parts of the body; others in the soft and flexible ones. Those who sought to show that these signs were to be found in the solid configuration of the body, agreed in some measure with the doctrines of phrenology;—physiognomists looked for them in the soft and moveable parts, as the countenance, the mode of walking, and the manner of motion in every part. The solid parts of the body were looked to down to Lavater. The idea was something to this effect,—that the body being filled by the mind, the body and its different parts must harmonize with the mind; but an examination of nature would show this idea to be erroneous.

Lavater regretted that he was not sufficiently acquainted with man; he called himself a fragment, and said that his work consisted of fragments. It could not be said that the whole body harmonized with the mind, and it was absurd to maintain that the body was moulded by the mind. How was such a doctrine applicable to idiots? They could not say on seeing a fine feature, "O, there is a beautiful mind;" *(laughter)* on seeing an ugly face they could not conclude that the mind was ugly, and they could not make use of the terms a tall mind, a little mind, a fat mind. *(Laughter.)* The mind was not in harmony with the body; there might be a small body with a large head, a middle sized person with large brains, and a tall person with small brains. *(Laughter.)* Lavater said that there might be some coincidence between the cerebral organization and certain mental operations, but he seemed to look on such coincidence in much the same light as he would have regarded the assertion of others, that mathematicians were always to be known by a wrinkle in the little finger. It could be shown that the mathematician had not always this distinguishing mark; if such a sign were always to be found in connexion with mathematical talent, and in proportion to it, he could conceive that it would be something more than a mere phenomenon, and it was thus that phrenologists had proceeded with respect to the organs of the

mind. There was no such harmony of parts as that mentioned by physiognomists, therefore in physiognomy the attention must be confined to the particular functions which were spoken of. If they saw a person with the thorax very much contracted they might conclude that that person had weak lungs; if they spoke of sight they must go to the eyes; if they treated of the muscular power, they must refer to the muscles, and not to the eyes; so in hearing they must go to the ears, and not to the chin, because there was no relation between them. They should not look to the hair in order to form an estimate of the feelings; so if they sought for benevolence in the brain they must look for the individual organ, and not examine any other indiscriminately. If all the parts were in harmony it would be unimportant whether this were done or not. By some physiognomists they were referred to the point of the nose for wit; but had all witty persons peculiar noses? They found witty persons with all sorts of noses, and therefore no dependance was to be placed on the sign. They saw therefore the difference of application between physiognomy and phrenology.

Physiognomists also considered the movement of the soft and flexible parts of the body. He was sure that those acquainted with the system, and others also, were more attentive to the expression of the face, the movement of the eyes, lips, noses, or hands, than to their form. Suppose they had a visitor who came to the door with a peculiar knock; he had something peculiar and forbidding about his countenance, something singular about his eyes; the tones of his voice were disagreeable, and they felt a feeling of uneasiness in his presence, though the stranger might have brought a letter of introduction from their very intimate friends. Another came, and every thing was different; the new comer was quite to their liking, and gave rise to none of the feelings occasioned by his predecessor; he was sure that if they were asked the form and colour of the eyes of the strangers, few would be able to answer either question. Very few would pay attention to the configuration of the different parts, almost all to their movement and expression. Lavater had more confidence in the solid parts; phrenologists rejected them, and confined their attention solely to the given organs.

He then commented on the importance of the configuration of the upper part of the head being attended to in order to secure an accurate likeness in portraits. Suppose they wished for a bust of a friend who was endowed with good moral and intellectual faculties, the sculptor arranged his mask in order to procure the features, and he afterwards made a head to them without paying much attention to its natural configuration: could they expect in this case to have an accurate likeness? The ancient artists were carefully attentive to every individual portion of the head; the moderns seemed to think it unnecessary to be so. He then made some further remarks on the importance of artists attending to the formation of the head, and showed the effect of neglecting it by exhibiting several portraits, to the several features of which a very different expression was given by substituting for the original brow and upper part of the head others of different formation. He then observed that the most distinguishing difference between phrenology and physiognomy was, that in phrenology the attention was confined to an individual organ, indicating internal dispositions, and phrenologists never sought for external signs of those dispositions in any other part.

There was another sort of index to innate dispositions, termed the natural language. The signs employed in this language consisted of the movements of the soft parts of the body, which took place all over it, including the motion of the arms, fingers, feet, and every other flexible part of the body. It was questioned whether it was possible to reduce the natural language to any settled principles, and this was much to be lamented. It was a very important study for artists. Its signs were the result of individual feelings.—The dispositions of a man, whether he was haughty and proud, or meek and humble, might generally be estimated by his manner of walking and moving. Theatrical performers succeeded more or less according to their conversance with the natural language. He had a firm conviction, notwithstanding the difficulties in the way, that every thing which the Creator had made might be reduced to principles; so much was he convinced of this that if they told him there was a work of the Creator, he was at once certain that there were principles. Their discovery must be attempted, and as the natural language was spread over all animated nature, the actions and powers of men and animals afforded ample opportunities for experiments and observation. What a contradiction and oversight would it have been if animals destined to live together in society, had not had the means of communicating their ideas and feelings to each other. This was done by signs, which took place all over the surface of the body. If they spoke of the five senses, each had a particular motion of its own; and he maintained that each power had also some peculiar signs by which it was distinguishable from every other. Each power spoke the natural language for itself. The different powers had their respective nature and peculiar wants, and had instruments with which to act, and in the instruments the natural tendencies of the powers were to be discovered. The principle must always be of regular application. Attachment was the disposition which excited animals to live together in society and friendship. Some men were much more inclined to form attachments than others, but still they were not attached to every one. The common sign of amity, in this country, was what they called shaking hands; it was curious to remark the different modes in which the same person shook hands with different individuals. A man might be very warm-hearted and affectionate, but various circumstances might prevent this disposition operating towards him (the lecturer.) "Suppose we shake hands together," said Dr. Spurzheim, "he gives me a single finger; his mind is not ready to come to mine. Others give two fingers, or the whole hand, but it lies so loose and cold in mine that it is impossible for me not to see that there is neither familiarity nor attachment in it. If they afterwards meet with persons to whom they are warmly attached, then the natural feelings come into play, and the difference in the mode of salutation, and also its origin, are plainly perceptible." In other countries, he remarked, it was the fashion for ladies to kiss each other, and also for gentlemen, and the difference in the mode of doing this, was no doubt equally striking as that in shaking hands. In a variety of antique groups and compositions an attitude bespeaking mental attachment might be observed.

A person having a strong disposition to *secretiveness*, showed his tendency to concealment over his whole body. Look at the fox how he contracted his body as he stole away. A man not wishing to be seen in coming from a room also seemed to contract himself. A person with this disposition strong had a peculiar tone of voice and manner of acting, and without being aware of it he gave sufficient indication of it by means of natural language. Look at the cautious man when his peculiar disposition was called into action, and see whether he did not also manifest it: he would carefully examine every thing around him, and of this habit the word circumspection, from *circumspicere*, to look about, afforded a good idea. Every feeling had in the same manner its peculiar language. This was a point extremely important to the artist and the antiquarian.—He then made some observations on the statues of Apollo and the Roman Gladiator. It was easy to say of that of the Gladiator, "What an admirable attitude for fighting!" but he doubted whether the attitude was that of fighting. When certain dispositions were put into action, the necessary instruments were also brought into requisition, which could not be said to be the case with the Gladiator, if he were really meant to be in a fighting attitude. He merely wished to call the attention of artists to this subject. The English boxers never took such a position as that represented in the statue: if any one wished to defend himself or engage in combat with another, he would never put himself into a position in which a Hercules might be overthrown by a child. He also made some remarks on the statue of Apollo, and gave it as his opinion that the ancient artists generally represented their figures as preparing for action, and not after it or engaged in it.

In the natural language, indicating the activity or quiescence of the different powers, one motion could never be confounded with another,—one power being predominant, none of those parts of the body which were not necessary for its manifestation were called into action. It was often very interesting to know which power was in a state of activity. In some countries orators were in the habit of making the motions of their hands and limbs expressive, but in this it was generally the custom to keep them quiet and still. Some had a peculiar knowledge of the motions of the eyes, and could tell, by a little glance of the eyelid, or a wink, what was meant. *(Laughter.)* The activity of certain minds might be read very well in the eyes.

The principles of the natural language were in harmony throughout all nature; there was no contradiction to be found in it; he had every confidence in it. If he met an individual who said "Your humble servant, Sir," and then went stalking haughtily away, the natural language was not spoken. When the natural feelings came into operation, then the voice, looks, attitude, all were in harmony with them. If one came and shook hands with him, voluntarily and heartily, his whole figure expressed affection and good will. This showed what an impression was produced by the natural language. It was the variations in the countenance, and figure consequent on this natural language, that rendered it so difficult for the artist to produce a correct likeness when it was done in several sittings. The accurate conception and expression of the natural language was the grand difficulty with which actors had to contend. The whole body should be in unison with the mind. When Garrick used to play the part of a drunken man, it was said of him that he represented the character accurately with the exception of the hands, those appearing to be sober, instead of the body being drunk throughout all its parts. He was sure that if the body assumed an attitude of extreme sorrow and dejection in consequence of some heavy misfortune, the left hand would be no exception to the appearance of the rest of the body.

The natural language was influenced by the situation of the phrenological organs, according to the activity of the different powers. This gave peculiar attitudes to the head, just as if they wished to hear something distinctly, they opened their ears and gave them a peculiar position. If they observed two persons shaking hands, they could readily tell by the movements of the head and body whether there was real friendship between them or only cold politeness. If children were fond of any person, they sometimes showed it by placing that part of the head where attachment is situated on the knees of those of whom they were fond. Secretiveness also had its peculiar look, and if they saw a person crouching like a cat or a fox, they said, "That's a particularly sly look." *(A laugh at the Doctor's illustration.)* Let a person be a little haughty, and also have a good fund of self-esteem, and from the earliest age there would be no occasion to tell him to keep his head up, as he would of his own accord elevate that particular part of the head where the organs of his predominant dispositions were situated. Many prayed from veneration, and these would be found to assume an attitude of reverence and submission; if they prayed with the hope and expectation of something to come, they prayed with their looks fixed upwards, and their heads a little on one side. They would readily observe the difference between those who prayed merely from habit and those who prayed from devotion. Ideal and imaginative beings had their heads always in the air, looking upwards. The same remarks would apply to all the other dispositions. They sometimes even placed their hand on the organ of any feeling which was particularly active at the time. If they studied hard they would feel pain in that particular part

of the head where the intellectual powers are situated. In thinking, they sometimes placed the finger on the forehead, and when they had done something foolish, and exclaimed "How could I be so stupid!" they would find the expression generally accompanied by a particular application of the hand to the head. If they contemplated painters they would observe different positions, according to the organs in operation. If they looked at two musicians, one of whom played with feeling, and the other merely by heart, without taking any interest in it, they could easily tell by the eyes alone, and with the ears shut, which was the true musician. It would be found that every power had, in this manner, a peculiar mode of expressing itself.

This natural language was extremely important, not only in understanding human nature, but also as the medium of communicating the feelings. If a deaf and dumb person were shown the word anger for the first time, he would not be able to understand its meaning; but he could feel and express the passion himself, and if he were shown two boys quarrelling with each other, and informed that each of them felt anger, he would be at no loss to understand it. There was no comparison in expression between artificial and natural language. To affect others they must speak the natural language; if they wished others to weep, they must weep first themselves. If a gloomy person came into a party which had been just before exceedingly merry and gay, he would soon overcast their mirth though he uttered not a word, and merely spoke the natural language. If they heard a person speaking against pride and worldly pomp, and at the same time observed his lips curl, would they feel much impressed by what was said? It was therefore extremely necessary that those who wished to move the feelings should speak the natural language. It was worth while to remark too how the features and head retained their position if certain powers were constantly active. If an ill-tempered young lady were often contradicted, it would be observed in her pouting and prominent lips. In Voltaire they would observe the *love of* the ridiculous portrayed in his countenance. If any feelings were frequently active the traces of them would remain more or less. They were to be careful, however, not to confound the position with the structure.

Those who studied the natural language should take first the simple principles, then consider the modes of activity, and follow the natural progress of phrenological knowledge. He then made some further observations on natural signs, in the course of which he remarked that a child would never signify its assent, or wish to have any thing, by shaking its head, nor express "no" by a nod. He concluded the lecture by stating his conviction that if his audience attended to the natural language, they would soon find that all the living objects around spoke a comprehensive and expressive language, quite sufficient to communicate their wants, wishes, and feelings.

The Housewife.

Mode of making Kirch-wasser.—This celebrated liqueur, which in Switzerland is the brandy of the country, is made from the fruit of the small cherry-tree (merisier.) When the cherries have arrived at maturity, they are gathered without the stalks, and pounded in a large wooden vessel,—their kernels not being broken, to prevent evaporation. When fermentation has begun, the liquor is stirred two or three times a-day; and as soon as the wash appears quiet, it is put into close barrels, to prevent acetous fermentation. The kernels being then broken, they are thrown into the liquor, and the whole is carefully distilled together. The best kirch-wasser is made from the small black cherries, of the kind which abounds in this country

The *Belfast Mercantile Advertiser* states the following mode of curing butter, as now adopted in some of the dairies in that neighbourhood, and adds that butter so cured generally sells in Liverpool for 1d. per lb. above that cured in the usual way:—one ounce refined sugar, one ounce fine common salt, and one ounce saltpetre, to every eight pounds of butter; or about half a pound of each article to a firkin of 64 or 68 lb. of butter.

AQUATIC GYMNASIA.

Fig. 1. Fig. 2.

As swimming is the order of the day, we shall propose to our readers two aquatic feats, which are the most puzzling of any we ever accomplished, and we believe we have in our time attempted all manner of vagaries in the water, not omitting that most ridiculous of all aquatic *feats*, cutting the toe nails while floating, which we can assure our readers (besides spoiling the penknife) is no improvement whatever upon the ordinary paring operation. Be that as it may, the two exploits represented by the annexed figures are far more difficult to accomplish. Figure 1 represents a person lying at full length on his back in the water, his toes (though not shown in the figure) out of the water. In this position the arms are to be raised in an arch over the face, the fingers of each hand touching; and almost the whole of each arm out of the water. The person performing the feat must remain, and must speak or whistle, in order to show that he does not float merely by holding his breath.

The arms in the figure are raised too much over the chest; they ought to be thrown further back, so as to form an arch above the face.

No. 2 is equally if not more difficult. The whole of the head being out of the water, the arms extended as in the act of swimming, but kept motionless. The body lying horizontally on the water, so that the heels may be seen on the surface. If the specific gravity of the person attempting this be greater than that of water, it will be impossible to succeed; since, independent of floating without motion of the limbs, he has the whole weight of the head to support above the surface; whereas, in floating on the back, half the head is immersed in the water, whereby a great part of its weight is neutralized. ☞

SWIMMING AND FLOATING WITH A CONSIDERABLE WEIGHT ON THE CHEST.

Since we last noticed this subject, we have made several experiments in the Floating Bath, the result of which warrants us in stating that a good swimmer may sustain a weight of at least TWELVE POUNDS on his chest, while lying on his back, without moving either hand or foot; and that, when using both hands and feet, he can carry at least TWENTY-FOUR POUNDS. We were not, therefore, far from the mark when we said there was nothing very surprising in Mr. Bedale carrying FOUR POUNDS.

The experiments which we and other persons have made at the Floating Bath were performed with large flat stones, used for ballast, one of which weighing sixteen pounds a brick weighing at least seven pounds, (twenty-three and pounds in all,) were carried forwards with such ease, that we are of opinion, that with the weight better distributed it would be possible to sustain more than we have stated. The buoyancy of some persons is such as would enable them, in all probability, to bear up a much greater burden than TWENTY FOUR-POUNDS. Daniel Lambert would probably have borne half a hundred weight or more. The writer of this paragraph, who very easily moved forwards with TWENTY-THREE POUNDS on his chest, weighs about thirteen stone, which is less than a quarter of the weight of Daniel Lambert.

Having made good our assertion that the carrying of FOUR pounds was a most insignificant exploit, we have a word or two to say about Mr. Bedale's swimming three hundred yards in fifty-one strokes, an apparently extraordinary feat, but which was so vaguely described that it was impossible to form a correct notion of what he did. If he performed that distance by fair swimming, he certainly did something out of the common way; but if what we have heard from persons very likely to know the circumstances, be true, the exploit will dwindle down to a very common-place feat. We are told that it is Mr. Bedale's method to strike out first with the feet only, and move on as far as possible by that impulse, and then to make a second stroke with his hands; and these two strokes he calls one. If this be true it ought to have been so stated, as the knowledge of the fact is necessary to enable us to form any correct notion of the nature of the performance. In the ordinary and proper mode of swimming the hands and feet are moved together, and form one stroke; but a man can go much further by striking first with his feet and then with his hands, than by striking with both together; and we do not think it fair to reckon the two operations as one. We know nothing of the laws of wagers; but we are of opinion that if Mr. Bedale's performance was to be decided by the Jockey Club, the decision would be that he had lost, as he had, in fact, made one hundred and two strokes in swimming three hundred yards.

Since we wrote the preceding paragraph, we have received letter from Mr. Bedale, which, as it only repeats what he has before said, we do not feel called upon to insert. He informs us that he will be in Liverpool early in August, when he will be ready to match himself against any man to swim thirty miles in one tide. Mr. Bedale, in his postscript, asks whether we can float with the ten pounds in fresh water? Our reply is, that any one who can float with twelve pounds in salt water will be able to sustain at least ten pounds in fresh water. But whether we can float with ten pounds or not in fresh water, we are quite confident that we can swim with more than double that weight in any water. Upon second thoughts, we are of opinion that the stagnant water in our canals and pits, so far from being less buoyant than salt water, may be more so, in consequence of the great quantity of mud with which it is impregnated. We wish some person would make the experiment with an hydrometer, and communicate the result to us. ☞

Guide to Bangor, Beaumaris, and Snowdonia.—A pamphlet bearing this title has just been issued by Mr. John Smith, containing brief descriptions of Beaumaris, Bangor, the celebrated Bridge, Carnarvon, Beddgelert, Capel Curig, Conway, and the most remarkable objects in their respective neighbourhoods. It is accompanied by a MAP of that very interesting region, and is published at 1s. 6d.—*See adv.*

Tide Table.

Days.	*Morn.* h. m.	*Even.* h. m.	*Height.* ft. in.	*Festivals, &c.*
Tuesday .. 4	1 31	1 46	15 7	
Wednesday 5	2 3	2 21	14 11	
Thursday 6	2 39	2 57	13 11	Transfiguration.
Friday 7	3 18	3 41	13 0	Name of Jesus.
Saturday.. 8	4 5	4 32	12 0	
Sunday.... 9	5 5	5 40	11 5	8th Sunday after Trinity.
Monday ..10	6 20	6 59	11 5	St. Lawrence.
Tuesday ..11	7 38	8 11	12 1	

To Correspondents.

MR. LEGH CLAUGHTON'S OXFORD PRIZE POEM.—We shall in our next publish the whole of Mr. Legh Claughton's Prize Poem, on the subject of the Voyages of Discovery to the Polar Regions.

The story of the Amputation through Love has already appeared in the *Kaleidoscope*, although perhaps not in the precise words of the translation with which *J. C. H.* has favoured us. We will compare them at our earliest leisure.

We regret that the nature of our publication will not permit us to avail ourselves of the proposal of *R. F.* whose communications shall be appropriated in the ordinary way if agreeable to the author.

ERRATUM.—In the last *Kaleidoscope*, page 32, in the last paragraph of the letter on the Turkish Character, instead of "Now, Sir, *it* signifies," &c., read "Now, Sir, *Kareem* signifies not great, but gracious, merciful, &c. when spoken of the Deity, and generous, liberal, or munificent, &c. when spoken of man."

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